UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVII. THURSDAY, MARCH 30, 1911. NUMBER 5.

CLOISTERS OF THE SPIRIT

CHURCH DEDICATION.

He laid his rocks in courses,
  His forest crowned the hill,
He yoked his ancient forces,
  And lent them to man's will;
The will he woke to duty,
  He graced the hand that wrought,—
Till in the Temple's beauty
  The soul its Maker sought.

To cloisters of the spirit
  These aisles of quiet lead:
Here shall the Vision gladden,
  The Voice within us plead;
And may the dear All-Father,
  Who maketh trouble cease,
Here send his three strong angels,
  Contrition, Hope and Peace!

The song these walls shall echo
  Be song the heart within,
The prayer in consecration's
  Sweet privacies begin!
Work on, O silent Builder,
  Perfect thy inner shrine,
Till song pass into service,
  Prayer into life divine!

Here be no man a stranger;
  No holy cause be banned;
No good for one be counted,
  Not good for all the land;
And here for prophet-voices
  The message never fail,—
"God reigns! his Truth shall conquer,
  And Right and Love prevail!"

WILLIAM C. GANNETT.

Already there is evident an effort to use the unhappy incident in New York City to discredit Booker T. Washington, but it will fail. The Tillmans and Vardamans may rage, but they imagine a vain thing, for there is the value of established character which makes the word of Washington good as against his accusers. Those who say that his influence is at an end know not what they say. The letter of President Taft was timely and true, expressing the sentiments of just and honorable men. If early versions did show a diabolical ingenuity of chance in simulating design, later facts clarified the truth, rebuking the inksters who recorded a collapse of character with a kind of glee. The truth should now be clinched with expressions of confidence from the friends of Washington, that the lie may be deeply and quickly buried.

In December, 1907, the Atlantic Fleet steamed out of Hampton Roads on its famous round-the-world cruise. It was a big picture, a display at once of national pride and navy efficiency, and much belauded. All the battleships of that splendid fleet,—the *Alabama, Illinois, Maine, Missouri, Ohio, Kearsarge, Kentucky, Wisconsin,* and *New Jersey,*—have now passed off the firing line of the navy, and the other day the *Texas,* of Spanish war fame, served as a target for practice. Every one of them is listed "in reserve," and their places in the fleet have been filled by newer, more powerful, and more costly ships. Surely nothing is greater waste than war, except preparation for war. Within a few years, battleships costing from two to eight millions are out of date and as useless as so much junk. Yet we go on building them bigger and more costly, with thicker plate demanding more penetrant shells to shatter them.

One who reads the essays of Emma Goldman, now gathered into a little volume, will have the wonder put into his mind as to what all the fuss and feathers have been about. A biographical sketch by Hippolyte Havel, prefixed to the essays, gives one a glimpse of her career, and it is enough to stir the heart of any man. It is a piteous tale, harking back to brutal Russia, of a seamstress on starvation wages, of a trained nurse protecting girls who were the prey of soldiers, of her sympathy with the poor and her experiences in jails. What has this sensitive little Jewish woman,—the Daughter of a Dream,—not suffered? In jail she studied philosophy, political economy, and poetry, and it was there that she fashioned her literary style,—clear, direct, vivid, and often set to lofty keys. Though she has suffered as few women ever did, the spirit of her book is one of faith, hope, and love. She is almost Tolstoyan in her abjuration of violence in behalf of "sweetness and light," and pity. One lays aside the book still wondering how Emerson and Matthew Arnold escaped the club of the police.

Much ado has been made over the recantation of Antonio Fogazzaro, the Italian novelist, whose brilliant story, "The Saint," portrayed with such insight and charm the variegated life, thought, and spirit of that ever-fascinating "lady-land." His story, it seems, was tainted with Modernism, and came under the ban of the church, and so good a Catholic was he that he did not inquire what it was he retracted, lest

if he learned what it was his conscience might protest. His attitude was characteristic of the Latin man, who, however wildly blasphemous he may be in life, seeks the shelter of the faith when he dies,—often, no doubt, at the behest of his women folk, who would be left in dire plight of mind, but more often from habit of mind, formed in earliest infancy, of accepting the authority of the church. He was not of the stuff of which reformers are made. There was no idea, as Heine would say, mastering him and forcing him into the arena to fight for it. Neither Fogazzaro, Father Tyrrell nor the Abbe Loisy was of the stock of Luther, and their work has been greatly exaggerated. They made more stir outside of the church than in it, especially among literary folk, who seem to have mistaken a house on fire for the rising of a new sun.

At bottom religious reformations are as much economic as theological, and often more so,—a fact not sufficiently emphasized in the otherwise excellent biography of Martin Luther, by Dr. McGiffert, now appearing in the *Century*. So far as the story has gone, —and the last issue brings it up to the formulation of the thesis against the indulgence brokerage,—the light is focussed too strongly upon Luther, taking too little account of the setting of political and economic scenery in which he appeared. He was, like every other great figure, a voice of his age and land, giving trumpet tone to the ferment of the time. Perhaps the biographer will warm up as he goes further, as Luther did when he got into the thick of the fight. But meanwhile, even the casual reader of the record must be reminded of the present economic ferment in our midst, and set to thinking as to what may be its outcome in the reshaping of religious thought and life. Just because Modernism does little more than dally with evolutionism, in the attempt to revivify old symbols, in quest of "harmony between head and heart, reason and emotion," it will bring about no reformation. If such a reformation is to come, it will be from a different source, and will be not only theological but economic and political.

Professor Foster, of the University of Chicago, in a recent sermon said that one of the saddest things on earth is the moneyless man whose faith it is that money is God. This faith in the Godlike nature of money we have heretofore supposed came only with years and with bitter experience, so it is with something of a shock that we meet with instances that show how the supposed innocence of youth may be affected by the materialism of the age. In the recent primary election in Chicago certain young men in the University of Chicago had offered to work in the interests of a candidate in canvassing the district. The day before the election they telephoned the men in charge of the canvass to find out how much they would be paid for their work. When they were informed that, as they knew well, all such work was gratuitous, they answered that they were "out for the stuff," and that they had been offered five dollars each to work for other candidates. Where such work was given through the employment office at the university, they were, according to the Chicago papers, required to state that they could conscientiously support the candidate whose money they were taking. The *Daily Maroon* in commenting on this incident says: "If young men of University training will act in this manner, what can be expected of 'whiskey soaked bums' in the First ward?"

Editorial Wanderings

At Columbus, Ga., I was shown the "biggest cotton mill in the world." It is hard to strike any place that has not something superlative in connection with it. If I had had another hour for the drive, it would have carried me to the great Chattahoochee dam, which rivals the newly opened Roosevelt dam in Arizona in power. We await another Lanier to sing another "Song of the Chattahoochee." I fear that this second song would miss the blitheness and splendid lilt of the first song. My guide said that the mill operatives here present a pressing, pathetic problem to the sociologists and the legislators. The mountain-man comes to the tasks of the mill as to a dismal fate. The operatives are reported as anæmic, under-fed, under-clothed, under-paid, and tubercular, and the children that swarm in the unattractive tenements die young.

At Meridian, Miss., I found a welcome at the Jewish Temple, visited two years ago. This clean city has been "dry" for twenty years, and prospers by it.

At Natchez I found another cordial welcome, but the worshipers at the synagogue have been sadly decimated during the last two years, the boll-weevil and the temperance legislation having caused the removal of a score or more families. Both causes, necessarily transient, will undoubtedly redound to the permanent strength of the city. The industries that were interfered with by the temperance legislation and agitation will be supplanted by industries more humane and commercial interests more reliable. The mischievous worm has stimulated scientific research and progressive farming. The stupid weevil is being outwitted by science. "My husband has put in fifty acres of peanuts this year on ground that ordinarily would have been given to cotton," were the courageous words of a farmer's wife on the train. The prosperity that is to follow corn-raising, prophesied by Lanier and Grady, is likely to follow in the black trail of the worms.

At Vicksburg there was just three hours' time for an automobile spin through the National Park, up "Confederate Avenue" and down "Union Avenue," stopping at the newly-finished Wisconsin monument, the dedicatory address of which is to be delivered by the Editor of UNITY on the 22nd of May, the forty-eighth anniversary of the awful charge which inaugurated the wearisome siege.

From Vicksburg to Greenville by steamboat, thirty-six beautiful hours on the great ocean-river, full to the banks but not overflowing, bordered all the way with billowy, feathery, cloud-like mounds of the most exquisitely delicate green, all of it flooded with sunlight and touched with a solitude almost as intense as that which greeted Marquette and LaSalle on their exploring voyages.

From Greenville to Little Rock, Ark., it was a long rainy day through this forest-laden State, a State that is still in the pioneer stage. Barring the railroads and the telegraph and telephone accompaniments, Arkansas industrially represents the pioneer period today which Wisconsin and Michigan represented in the 50's. The woodsman's axe is still the most dominant industrial tool, the ox team is in evidence, and little "clearings" stump-ridden, represent the farmer's domain.

At Little Rock I am to speak at the Jewish Temple and the Missionary Chapel of the Universalists, both of them representing pioneer work. The ministers of an open faith are chopping, grubbing and clearing in the theological wilderness, converting swamps into fields and logs into lumber.

Little Rock is on the *qui vive,* getting ready for the National encampment of Confederate Veterans. The announcements promise it to be the greatest event of the kind in the history of Arkansas. Fifty thousand visitors are expected, and the resources of the whole community are being developed on lines of entertainment, decoration, etc. It will be a memorable occasion which, properly utilized, ought to make for the spiritual development of Arkansas. The shortening line of the "Gray" will be dramatic. Their story is pathetic and inspiring. If this line is to be punctuated with the "Blue," and the past is made to contribute its lesson to the future; if what remains of the "last ditch" be filled with flowers, or, better yet, planted with seeds of love, co-operation and national pride ever blooming into international loyalties, the coming of the "Grays" will be a contribution to the future. But if this reunion is to emphasize the provincialism all too much in evidence still in the South, if it is to kindle enthusiasm at the cost of breath and a loyalty that is bounded by local pride and sectional bitterness, it will be an event that will bring little comfort to the old veterans and less growth to the sons and daughters of the same. J. LL. J.

Little Rock, Ark., March 24, 1911.

The Problem of City Congestion

In May, 1910, the Mayor of New York appointed an official committee for the investigation of the problem of congestion, to be known as the New York City Commission on Congestion of Population. Ever since the first day of its appointment, this Commission,—under the leadership of its Chairman, Hon. Jacob A. Cantor, Ex-Borough President of Manhattan, and its Executive Secretary, Mr. Benjamin C. Marsh, a man of great efficiency and untiring energy,—has been actively at work, and has probably come nearer to getting at the bottom of the problem of over-crowding in a great city than has ever been done before. It has studied the existing conditions of congestion in New York, the causes of this congestion, and the effects upon the people who suffer from it; and has also made an exhaustive survey of the methods adopted by other American and foreign cities to prevent congestion. Now, upon the basis of the facts which it has accumulated, it has presented, in an elaborate report to the Mayor and Board of Aldermen, its recommendations for relieving the conditions as they have been found to exist in New York; and has even gone so far as to embody these recommendations in definite proposals for legislation to the Legislature at Albany.

Although the work of this Commission is principally of interest and concern to the citizens of New York, inasmuch as it has confined its studies to the specific problems presented by this one great municipality, there are yet many parts of its report which should be of interest and concern to everybody everywhere. With the rapid multiplication of cities and the astounding increase of city population in America, as evidenced by the census of last year, congestion is no longer a local, but a national, problem. Conditions of over-crowding in New York may be a little worse than they are elsewhere, but the same, or similar, conditions exist not only in the larger, but also in the smaller centers of population in all portions of the country. In other words, congestion is rapidly becoming a national disease, presenting the same symptoms and going back to the same causes. What Mayor Gaynor's Commission, therefore, has discovered in New York applies to a greater or less extent to all the municipalities of the United States; and the recommendations which it presents for the relief of present, and the prevention of future, congestion are possible of application everywhere. This report, therefore, is not so much a report to the Mayor and Board of Aldermen of New York, as it is a report to the American people.

It is this fact which persuades me to record in these columns the principal features of this notable document. Most impressive is its statement as to the con-

stant increase of over-crowding in New York City. It points out that in 1905 slightly more than 1-6 of the total population was living below 14th street in Manhattan, or about 1-87th of the city's area; and that in 1910 almost the same proportion of the entire population was established in this area, although the density of these 2,418 acres had increased by 11 2-10 an acre, or a total increased population of 27,165. It shows that last year about 1-13 of the city's population was living at a density of more than 600 to the acre, and about 1-5 at a density of about 25 to the acre. From 1905 to 1910, says the report, the density per acre of Manhattan increased 15 6-10, of the Bronx 6 1-10, of Brooklyn 5 6-10, of Queens 4-10, and of Richmond 3-10, making an average for the entire city of 3 5-10. Some idea of what is possible in the future is given in the statement that the present modern tenement house law, which is still regarded as an advanced piece of legislation, actually permits a density of population of at least 1,300 to the acre; or, as Dr. Walter Laidlaw, Secretary of the New York Federation of Churches, has figured out, a possible population within the borders of the greater city of 253,000,000 of people, a little less than three times the present total population of the entire country! Obviously, with congestion on the increase to this extent, and with so-called "model" tenement house law permitting such development in the future, it is time that some radical action was taken.

The effects of congestion and room-overcrowding are discussed at great length, the report showing bad economic results in increased rents, with resulting poverty and misery; in disease, sweat-shop work, physical and moral breakdown, etc., etc. Especially significant is the assertion that such problems as juvenile delinquency and the high death-rate of infants, are to be explained by overcrowded tenements.

The effects of congestion are more familiar than the causes. I therefore venture to outline these causes in some detail, as stated by the Commission, as follows:

1. Poverty,—which is defined as inability to maintain a reasonable standard of living.
2. Concentration of factories and offices.
3. The recent consolidation of the five boroughs.
4. Intensive use of land.
5. High price of land, due to this intensive use.
6. Lack of control over aliens and citizens.
7. Long hours of work.
8. Cost of transit, and transit policy of the city; since transit has been regarded as a matter to be governed by commercial and not by social considerations.
9. Lack of a definite city plan.
10. The present system of taxation.
11. Failure to prepare land for housing purposes.
12. Methods of public and private charities, especially of private charities.
13. Failure of the city to adopt a policy to direct the people to outlying boroughs.
14. Immigration, and the failure to distribute and control immigrants.

A study of these causes is interesting, as showing how they are of general rather than of particular application, and how they can be speedily removed by wise and progressive legislation. Nothing apparently stands in the way of the partial solution of this problem, as of nearly all other social problems, but the house for the street, and those who choose to remain entrenched power of special privilege.

The recommendations of the Commission constitute the most interesting part of the report, but they are so detailed that it is impossible to give them here. They concern such matters as the volume of a building in relation to the total area of the lot upon which it is erected, the ratio varying for the different sections of the city; the height of a building in relation to the size of the lot upon which it is erected, and the width of the street upon which it stands; the adequate provision of yards and playgrounds and recreation centers; the modification of the present tenement house law, to encourage the construction of model buildings; the prevention of room and apartment overcrowding by imposition of drastic restrictions regarding cubic feet of air space per individual, etc.; the requirement that public placards be posted, showing the number of occupants per room permitted; the securing of a license from the public authorities for permission to take in lodgers; the creation of a Bureau of Occupancy, to be charged with the enforcement of laws against overcrowding; and the rigid control of transit development by the city authorities, so that social and not commercial considerations may determine the action taken. "Transit laws," says the Commission on this last point, "may be used either to congest population or to distribute population,"—a truth which is painfully evident to the citizens of New York!

Now that its report has been presented to the proper authorities, the Commission is undertaking the inauguration of a widely extended campaign of publicity. Mass meetings are to be held everywhere for the presentation of the problem to the citizens, and for an appeal to them for support. A Congestion Sunday is to be appointed for the churches, when the ministers may point out the moral and religious aspects of this stupendous question. Bills embodying all the recommendations of the Commission have already been presented to the Legislature, and the full force of an aroused public sentiment will speedily be put behind them for their passage. It seems probable that New York is to be stirred upon this question as it has not been stirred since Mr. Gilder and Mr. Riis undertook their great campaign in 1894, which resulted in the present tenement-house law. This law is now so in-

adequate, conditions are now so much worse, and the results are so much more wretched, that the time has certainly come for renewed action; and the fortunate appointment of this Commission last year, and the particularly fortunate character of its radical and thoroughgoing report this year, seem calculated to bring this about. The people of the country may well be advised to watch New York. They will see, in the report of this Commission, what congestion really means; and they will also see, in the campaign which is now being opened, what a great city, under wise and consecrated leadership, proposes to do about it.

JOHN HAYNES HOLMES.

Church of the Messiah, New York City.

THE PULPIT

When There Were No Poor

BY EDWIN A. RUMBALL, ROCHESTER, N. Y.

It was not in the happy garden home of which Milton sings, with

> "No more toil
> Of their sweet gardening labor than sufficed
> To recommend cool zephyr, and make ease
> More easy, wholesome thirst and appetite
> More grateful,"

that we shall look to discover the time when there were no poor. Neither shall we look to Shakespeare's golden world where the only "penaltie of Adam" was "the season's difference," where a

> "Life exempt from publike haunt,
> Findes tongues in trees, bookes in the running brookes,
> Sermons in stones, and good in every thing."

It was in no dreamland nor Utopia, nor golden age, and yet it was in a day now gone. Ever since the story of Eden was discredited as history, we have added the disqualifying adverb, "so-called," to all our references to the "good old times," and we have transferred our golden age to the golden future. But some of the days seen by earlier men than ourselves do not deserve to be discredited. We need not be pessimists or reactionaries to turn our eyes away from the horrors of modern destitution to an earlier world and find a humanity and a justice, a peace and a leisure too little known today.

Away in the east of the world there arose some three thousand years ago a little nation which for many centuries produced a type of mind that continually thought of the State in the terms of religion and ethics. At first they said that they did not believe in human kings or earthly courts. God was their king, and the earth his footstool. They proclaimed a little theocracy and even after they had chosen one of their number to act as king over them, the vision of a God of righteousness as the chief ruler of the nation never left them. That people no longer exists as a nation. The children of their great prophets and God-inspired politicians now live in Russia, in London's Whitechapel and on the east side of New York. And though we oft unjustly think of them as concerned only for the dollar which perishes, there are not wanting among them hundreds of thousands who yet dream of a day when again there will be no poor. Yes, it was Israel that first made humanitarianism the starting point of legislation. Israel gave birth to an era when there were no poor. Once in Israel's history a new social order was more than a dream. Once the dream came true. Some seven hundred years before our era, there came to this little Eastern land a group of wonderful preachers. They were men of the people, but men who became the counsellors of kings and king's denouncers. Year after year they proclaimed "God is holy, so shall his people be." Amos came with the wrath of righteousness for those who "sold the righteous for silver, and the needy for a pair of shoes." Listen to him: "Forasmuch as ye trample on the poor, and take exactions from him of wheat, ye have built houses of hewn stone, but ye shall not dwell in them." He turns on those who are at ease in Zion and shows us a God heartbroken at the injustice of religious people, a God who says, "I hate, I despise your feasts, and I will take no delight in your solemn assemblies." Following Amos comes Isaiah with his just as ardent pleadings:

> "Cease to do evil, learn to do well;
> Seek justice, relieve the oppressed;
> Judge the fatherless and plead for the widow,
> For these are the things that I delight in, saith the Lord."

Then, last of all, the just as earnest Micah, who to the rich or proud merchants whose religion was burnt offerings, "thousands of rams and ten thousand rivers of oil," he has but one unalterable message, "do justly, love mercy and walk humbly with thy God." We do not know whether the minds of these great prophets framed the new laws, but we feel sure that the Deuteronomic laws that Josiah put into effect were vitally connected with the preaching of these men. The sermon became law. To trample on the poor became crime. To neglect the widow and the oppressed was no longer unpunished. With the new prophetic law, old rights passed away and new duties were recognized. We have all read this wonderful law book from our childhood, but because our childhood knew not the age to which it belonged, because we thought it was only a Utopian dream of Moses, we never accepted it seriously. But the law which abolished poverty was an enforced law, and instead of being the hope of Moses, it was the platform of the prophets, every plank of which Josiah tried to obey for the people. Athanasius, Chrysostom and Jerome felt this might be so in their day. The scholars of the Bible are today well assured that the mysteriously discovered Temple book that wrought such changes in Israel was the old Deuteronomy, which we had thought written in an earlier day. Here are some of the old laws:

The poor man could take from the fields of his wealthy neighbor corn for himself and none forbid. It was criminal for the owner to gather the last sheaves from his fields. These must be left for the less fortunate.

No creditor was allowed to take millstone or garments from a debtor.

Each day's pay must be paid before sunset. Every stranger and immigrant should receive justice and kindness. "Thou shalt remember that thou wast a bondman in Egypt."

All ownership of property was open to communal rights. Every seven years the land was common, and the produce was shared and shared alike to immigrant as well as to native.

All debts were legally cancelled at the seventh year, and the slave received his fredom. The law was even careful to say that if a man came for a loan just before the Sabbatical year, it should not be refused him.

All this is in the old law book and was put into force by Josiah to make his country "high above all nations." The prophet had gone into politics and the beggar was no more in the land.

To realize the radical nature of some of these laws we should translate them into modern terms. This is how they might read:

It shall not be a theft for the starving man to take bread from the wealthy who possess it. It shall not be counted wrong for the unemployed workman to come to part of his rich neighbor's lands and till them for the sustenance of his family.

No creditor can take the tools of a debtor or accept a man's clothes in pawn.

Each man shall receive the full amount of his hire. If a master retains a servant's wage for a month's work done, when it is paid, interest should be added.

Every Italian, Slav and Negro and other "strangers in the land" shall receive from us the same consideration and goodwill that we give to those who are of our own family.

All property rights shall be secondary, all human rights primary. Every seven years the produce of land and industries of all kinds and all wealth-producing plants shall be common. Share and share alike, even to the immigrant "at our gates."

Every mortgage on farm and home shall be cancelled every seventh year, that the poor and struggling, the unfortunate and even the neglectful and lazy, may have new opportunity, fresh courage, that poverty of food and shelter may pass from the land and this country be "high above all nations." The suicidal nature of such economics we can state presently; we have simply translated the laws for better understanding, the better later to appreciate the spirit that framed them.

Plato has written in his Republic:

"Until philosophers are kings, and the princes of this world have the spirit and power of philosophy and political greatness and wisdom meet in one, cities will never cease from ill —no, nor the human race, as I believe—and then only will our state have a possibility of life and see the light of day."

Well, the world has had its philosopher kings, Marcus Aurelius was one, but the Greek Utopia did not come. The great politician, if he would abolish ill from the world, must be a prophet far more than a philosopher. Once in history the king was "among the prophets," and for some thirty-five years—seven Sabbatical years—slaves were freed, debts were cancelled, lost farms restored, the widow and fatherless not suffered to want, and the worth of a human soul placed far above property rights. So far as the customs and conditions of the age allow, for these years we may say there were no poor. It was not long enough perhaps to demonstrate the wisdom of a prophetic administration. It came to an end because Josiah had political plans that had little of the righteous spirit of the prophets in them. At the battle of Megiddo, perhaps with the sad illusion of earthly rewards of righteousness in his eyes, he came to his end, and his happy nation was led into captivity.

But those years of humane legislation and administration were not destroyed. The people made them the foundation of a great civic and social vision. They believed that again a day would come when there would be no poor. Read the visions and judgments of "the great unknown prophet" of the Exile, whose words ring today from every modern pulpit with the meaning of centuries in their tone:

"Behold, I create a new heaven and a new earth;
And the former things shall not be remembered, nor come to mind . . .
The people shall build houses and inhabit them,
They shall plant vineyards and eat the fruit of them,
They shall not build and another inhabit,
They shall not plant and another eat, . . .
They shall not labor in vain."

These are the words of a people who had known an era of righteous laws and the confidence of their vision was founded on the experience of the past. If we had time we might be able to show how this vision was one of the most vital factors in producing the Christ ideal. Prophet and people carried it over the years in their hearts, until in the narrower conditions of early Christian days, they again tried to revive those thirty-five years. However the new conditions limited their practice, they preached the old laws. Augustine tells us that it is criminal usurpation to own more than is needful; Cyprian says that the man who imitates God is he who shares his profits and his fruits. Nearly all the early fathers sound again the evangel of the years when there were no poor. Their minds must have obtained the news and their hearts the inspiration from but one age, the days of Josiah when as never before in history nor since, the prominent place was given to laws of justice for widow, orphan and stranger, and even cattle and birds. What can we learn from it all? He would be a rash man who would incorporate the Book of Deuteronomy into our Constitution. Its very best methods are open to criticism, but this is largely because the years were few, as Bryce would say, for amendment, usage and interpretation, to develop it. We cannot be content to learn nothing, for the destitution of the modern civilized world is such that it is hard to imagine how any previous civilization could have been worse. Medical editors commenting on the chronic mal-nutrition of the English poor, are telling us that the poorer class in this country is on the same verge, but why recite the weary sad facts, which with darkness and dread, only add to our sense of helplessness! Our concern is not with the disease, but with the remedy. We have for it all but one cure. Primarily, it is not an economic nor a political cure, but a religion that will use economics and politics. Give us one hundred years with the civilized world listening to an Amos, a Micah and an Isaiah, and it will not be long before Congresses and Parliaments will hear that a new and wonderful law book has been discovered which will abolish the misery of all economic ills. If the manhood of the poor is ever again to be more sacred than the property of the rich, it must come by the increase of manhood! These are the days when Leagues for Social Justice sometimes err and speak of the foolishness of preaching, and the days have come when we look most to the election of this party, or the formation of that platform. But poverty is a curse which only righteousness will abolish. Let us heartily give all the economic relief and justice that we can, but there is a poverty that no economic justice can cure. Tolstoy writes somewhere, "The present position which we, the educated and well-to-do classes occupy, is that of the Old Man of the Sea, riding on the Poor Man's back, only, unlike the Old Man of the Sea, we are very, very sorry for the poor man." In a semi-sarcastic strain Tolstoy goes on to tell how we will do anything for the poor man, give him charity and good advice, anything but get off his back. But will poverty be abolished if the rich man gets off the

poor man's back, assuming that Tolstoy is right? Who put the rich man on? Who keeps him on? Who will climb there if he dismounts? Let us be the last to deny that oppression and injustice have no connection with poverty. They have, but let any one familiar with the poor and their poverty, tell the other side; the sad, hard fact that there are personal reasons for poverty which only the incoming of righteousness can cure. Thousands of men are poor because they have not *the character* to be otherwise. This does not mean that only the rich have character, but that poverty and its misery are linked with moral defects, and while these may be also—indeed, are always—in those who exploit, they are in those, too often, who are exploited. We have said that the laws of 620 B. C., would not cure the poverty of today, but the spirit of those laws could do wonders. When in our industries and politics we recognize that the most pitiful child laborer or the most degraded and exploited worker is equal in moral importance in the eyes of God to our greatest statesman or captain of industry, when our churches and ministers think more of righteousness than of "solemn assemblies," then again the day will come when there will be no more poor and no more rich, for the millionaire will disappear with the pauper. 'And now what doth the Lord require of *thee,* but to fear the Lord thy God, to walk in all his ways, and to love him and serve him with all thy heart and with all thy soul. For the Lord thy God is God of Gods, Lord of Lords, Great, Glorious and Mighty, who regardeth no persons, nor taketh a reward, he doth execute justice for the poor, the fatherless and the widow and the immigrants in the land." This was religion from life, not books, nor creeds, and such a religion can have but one result, a social reconstruction, a democracy of God!

FAME'S BEGINNINGS

There grows a brier of humble, lowly name,
(Men call it Duty)
Unlovely, rusty as some trodden weed,
Which, tended rightly, given of its need,
Bursts into beauty
Outrivaling the fairest with its flame.

None can gainsay truths all the world must know,
Though oft unheeding,
Nor fail to see that many a ruthless heel
Treads down frail star-flowers in the dust. We feel
Too joyed with speeding
To train the helpless wights that hinder so.

Yet not in vain did you sense power to hold,
Reach for the glitter,
And, striving, over the spurned bramble slip
That spread detaining fingers. So to trip
And rise, were fitter
Than unrestrained to chase the shimmering gold.

Soft comes the glory! Scare it seems the same
Your careless shoe pressed;
Stooping, you thought it dead, nor knew wise heed
Resuscitates (but not with tears indeed,
Sunless like smiles best!)
Grown rose-sweet now, men wondering call it Fame.

La Habra, Cal.

SUSANNA DRAKE BISHOP.

I heard a robin singing in the rain,
Its bird-soul pleading low. Again, again,
It called to those sore-spent with Life's dull sting
To open their soul-windows to the spring.
Surely it seemed those vibrant notes might lend
Fresh courage. —*Mary Baldwin.*

Abstract of Lecture on Lloyd's "The Swiss Sovereign"

The little Swiss democracy is more suggestive to Americans than they are accustomed to think. We suffer from an exaggerated idea of our bigness today, and think because Switzerland is small the conditions are not analogous. The fact is, the obstacles in the way of democracy in Switzerland are greater than in the United States. The advantages the Swiss have are those of neutrality, involving the absence of international complications and a long experience, dating back in three of the cantons to 1291. It must be remembered, however, that the mountains of Switzerland separate these 25 cantons by barriers almost impassable during the larger part of the year; that there are four languages dividing the people and deep historic religious differences. There is also the same antagonism of urban and rural populations which we experience. A homogeneous people like ourselves, even though distributed over a wide area, will find, perhaps are finding, it a very simple matter to adopt the Swiss experiments as they prove their success.

The unit of Swiss government is the commune. One is a citizen of the commune first, of the canton next, and of the confederation last of all. Thus there is a much more intense local feeling than in America, fostered by the possession of common property by most of the communes. Yet when it is necessary to have cantonal or federal legislation the Swiss have developed home rule for each geographical area. So the construction and management of railroads and legislation for the control of industries have been made federal by popular vote, while in America we have not one single railway system which spans the continent and our laws for the regulation of railways and factories are so restricted by state lines as to be disadvantageous to capitalists, workingmen and the public. While the nationalization of the railways in Switzerland was not so gigantic an undertaking as it would be in the United States, it was the result of a generation-long agitation, wisely and patiently conducted.

The unification of the transportation system brought about in this way, is not only as far superior to the unification of transportation in Chicago as the size of the area naturally indicates, but is completely suggestive of the method which will have to be employed in the United States. Commerce, industry and civilization are thus retarded by the absurd divisions into the innumerable companies of steam transportation in America.

The Swiss have also nationalized the alcohol trade, with great economic and moral consequences, again demonstrating the possibility of overcoming local jealousies when the people participate intelligently in the government. The localities have shown their capacity to deal with their own affairs, with much greater extension of municipal ownership than is found in America, due again to the superior intelligence of the citizen.

It is not possible to follow this sagacious and profitable extension of public functions without coming to the conclusion that it is not only consistent

with, but primarily in consequence of, the educational effect of the referendum and initiative. Parties are inconsequential in Switzerland because the people override them, hence their representatives represent.

Mr. Lloyd has performed an invaluable service by his posthumous work on Switzerland, in showing, as he says, "that the party system inevitably withers under the growth of direct democracy. If the vote of the entire people must confirm every important and contested act, if the people can force any measure to the test of a popular vote which has legislative validity, the despotism of the machine is broken, and party, abandoning the preposterous position it has usurped, resumes its modest place as a loose voluntary association of like-minded citizens working for a common policy which is wider and more continuous than that of separate leagues that devote themselves to ripening some one concrete proposal for legislative action."

In addition to all these barriers to the expression of the popular will, the voter is supposed to record himself through the party system, which is not provided for in the constitution, was not designed by its authors, and has therefore been captured by the same class of powerful interests which were supposed to be adequately protected by the constitution. Professor Smith says: "Under any government which makes fullest provision for the political party, as in the English system of today, the party has not only the power to elect but the power to remove those who are entrusted with the execution of its policies. Having this complete control of the government it cannot escape responsibility for failure to carry out the promises by which it secured a majority at the polls."

It is common to hold the masses responsible for misgovernment in this country, but, in fact, the constitution both originally and in its development and interpretation has successfully insured minority rule, so that never in the history of the United States has the majority in state or nation been represented. The result has been that instead of the interests of the masses the property classes have controlled government, with the result that legislation has not only lagged behind that found in the more democratic governments of Europe, but the people have failed to secure political education, which the citizens of most enlightened countries enjoy.

Boss rule is accepted as the characteristic of American government, in the face of the constant assertion of the general intelligence of our citizens. Under the pressure of economic necessity, the people are beginning to demand a voice in their own affairs, which accounts for the insurgent movements of the day. Arising chiefly in the west, where tradition is not so strong, they are still met by apathy and superstition, supported by the experienced representatives of special privilege and bolstered up by the restrictions of the constitution. Under these circumstances, the repeated successes of the individuals and organizations which demand a more direct representation of the people, are exceedingly hopeful for the future of America.

CHARLES ZUEBLIN.

Announcement and Program of the Third Congress of the National Federation of Religious Liberals in New York City, April 26, 27 and 28, 1911

The sessions of the congress will be held in the Church of the Divine Paternity (Universalist), W. 76th street; the Friends' Meeting House, W. 15th street (Stuyvesant Square), and at the Cooper Union.

Statement of Purpose.

The purpose of the Federation is to promote the religious life by united testimony for sincerity, freedom and progress in religion, by social service, and a fellowship of the spirit beyond the lines of sect and creed.

Participation in the federation will leave each individual responsible for his own opinions alone, and affect in no degree his relations with other religious bodies or schools of thought.

President, Henry W. Wilbur, 140 N. 15th street, Philadelphia, Pa.

General secretary, Charles W. Wendte, D. D., 25 Beacon street, Boston, Mass., to whom communications may be addressed.

Treasurer, Henry Justice, 122 S. Front street, Philadelphia, Pa.

Executive committee, Rev. Frederick A. Bisbee, D. D., Boston, Mass., editor "Universalist Leader;" Rev. Algernon S. Crapsey, D. D., Brotherhood House, Rochester, N. Y.; Rev. Samuel A. Eliot, D. D., president American Unitarian Association, Boston, Mass.; Rev. Hugo Eisenlohr, pastor German Evangelical Church, Cincinnati, Ohio; Rev. George H. Ferris, D. D., pastor First Baptist Church, Philadelphia, Pa; Prof. George B. Foster, Ph. D., University of Chicago; Rev. Frank O. Hall, D. D., minister Church of the Divine Paternity, New York; President Frederick W. Hamilton, D. D., Tufts College, Massachusetts; Miss Susan W. Janney, Philadelphia, Pa.; Rev. Jenkin Lloyd Jones, minister Abraham Lincoln Centre, Chicago, Ill.; Rabbi Joseph Krauskopf, D. D., Keneseth Israel Congregation, Philadelphia, Pa.; Rev. J. Clarence Lee, pastor Church of the Restoration (Universalist), Philadelphia, Pa.; Rev. Henry Mottet, D. D., rector Church of the Holy Communion, New York; Edwin D. Mead, Peace Foundation, Boston, Mass.; Rev. R. Heber Newton, D. D., East Hampton, Long Island, N. Y.; Rabbi David Philipson, B'ne Israel Congregation, Cincinnati, Ohio; Rev. Charles E. St. John, pastor First Unitarian Church, Philadelphia; Mrs. Anna Garlin Spencer, director Summer School of Ethics; Rev. J. J. Summerbell, D. D., Dayton, Ohio; Rev. Carl A. Vose, pastor Smithfield Street German Evangelical Church, Pittsburgh, Pa.; Rev. J. B. Weston, D. D., president Christian Biblical Institute, Defiance, Ohio; S. Burns Weston, director Ethical Society, Philadelphia, Pa.; Rev. Charles W. Wendte, D. D., foreign secretary of the American Unitarian Association, and president Free Religious Association of America, Boston, Mass.; Henry W. Wilbur, general secretary of the Committee for Advancement of Friends' Principles, Philadelphia, Pa.

The Fellowship of the Spirit

We have grown up under different influences. We bear different names. . . . . Diversities of opinion may incline us to worship under different roofs, or diversities of tastes or habit to worship with different forms. But . . . . we may still honor and love and rejoice in one another's spiritual life and progress as truly as we were cast into one and the same unyielding form. . . . . In many great truths, in those which are most quickening, purifying, and consoling, we all, I hope, agree. There is a common ground of practice aloof from all controversy, on which we may all meet. We may unite hearts and hands in common good, in fulfilling God's purposes of love towards our race, in toiling and suffering for the cause of humanity, in spreading intelligence, freedom and virtue, in making God known for the reverence, love and imitation of his creatures, in resisting the abuse and corruptions of past ages, in exploring and drying up the sources of poverty, in rescuing the fallen from intemperance, in succoring the orphan and widow, in enlightening and elevating the depressed portion of the community, in breaking the yoke of the oppressed and enslaved, in exposing and withstanding the spirit and horrors of war, in sending God's word to the ends of the earth, in redeeming the world from sin and woe. . . . . May this universal charity descend on us and possess our hearts; may our narrowness, exclusiveness, and bigotry melt away!—*William Ellery Channing.*

The National Federation of Religious Liberals was organized at Philadelphia, Dec. 2, 1908, at a private conference of representative liberal religious thinkers and social workers of the United States. Its purpose is to unify and concentrate the forces which make for religious sincerity, freedom, tolerance, and progress in America, and bring them, so far as may be, into council and co-operation concerning the spiritual and ethical interests they possess in common. In a sense, this federation may be considered as the offspring of the International Congress of Religious Liberals, with which it is affiliated, and whose liberalizing and reconciling influence it is intended to conserve and further in the American community.

The federation holds, from time to time, alternately with the International Congress referred to, extended public meetings of religious liberals in centers of American thought and life, at which united and earnest testimony is given in behalf of the great universal affirmations of the moral and religious life. It seeks to increase the faith of free and reasoning men in the underlying principles of pure religion held in the spirit of perfect liberty; to foster the sentiments of tolerance and good-will, both religious and racial, in the community; and to promote a fellowship of the spirit based on religious character and conduct, and not on creed and rite.

Furthermore, the federation labors for social reform and good citizenship. It strives for the awakening of the public conscience, the promotion of social justice, and a better performance of social service and obligation. The approved institution of human society—the family, the school, the church, and the state—in their ideal aspects receive its homage and support. The federation co-operates with every agency which endeavors to uplift the national character and to invigorate it with ethical and social aims.

Program of the Third Congress, New York City, April 26-28, 1911.

General theme, "Unity and the Way to It."

Behold, how good and how pleasant it is for brethren to dwell together in Unity!—*Psalm* 133, 1.

Wednesday evening, April 26, 7:30 o'clock, at the Church of the Divine Paternity, 76th street and Central Park, West.

Religious services conducted by the pastor, Rev. Frank O. Hall, D. D.

I. Topic, Religious Unity. Henry Wilbur presiding.

1. The Catholic Idea. One Church. Rev. J. Howard Melish, rector Holy Trinity Church, Brooklyn.

2. The Protestant Idea. One Faith. Rev. Francis Brown, D. D., president Union Theological Seminary, New York.

3. The Liberal Christian Idea. One Spirit. Rev. S. A. Eliot, D. D., president American Unitarian Association, Boston.

4. The Jewish Idea, One Humanity. Rabbi Joseph Silbemann, Temple Emanu-El, New York.

Thursday, April 27, 9:30 a. m. at Church of the Divine Paternity. Annual meeting of the Federation. Presidential address, Henry Wilbur; secretarial report, Rev. Charles W. Wendte, D. D.; treasurer's report, Henry Justice. Testimonies. New business. Discussion: "How can we best promote religious liberality and a broader fellowship?" led by Rev. J. Clarence Lee, D. D., of Philadelphia.

(Lunch may be obtained in the restaurant of the Museum of Natural History, 77th street, and at hotels near by.)

Thursday, April 27, 2 p. m., at Church of the Divine Paternity.

II. Topic: Industrial Unity.

1. Co-operation (Profit-sharing, etc.)

2. Socialization (Socialism), Miss Vida D. Scudder, professor Wellesley College.

3. Arbitration and Conciliation. Rev. Charles Stelzle, New York, secretary Department of Church and Labor, Presbyterian Church of the U. S.

4. The Trade Agreement from the Standpoint of Organized Labor. Henry Frayne, general organizer of the American Federation of Labor, New York.

Discussion.

Thursday, April 27, at 8 p. m., in Cooper Union, Cooper square at intersection of Third and Fourth avenues. Rev. Thomas R. Slicer, New York, presiding.

III. Topic: National Unity.

1. National Control and the National Welfare. Henry L. Stimson, Esq., New York.

2. The States and the Federal Union. Dean Henry Wade Rogers, law department Yale University.

3. Unity in Legislation. Ex-Gov. Curtis Guild, Jr., Boston.

Discussion.

Friday, April 28, 9:30 a. m., at Friends Meeting House, 221 East 15th street (Stuyvesant square, near 3d avenue).

IV. Topic: International Unity.

1. Arbitration of Differences and Reduction of Armaments. Edwin D. Mead, Boston.

2. Reciprocity in Trade. Tariff Revision. Fair Trade. Prof. Edwin R. A. Seligman, McVicker professor of political economy at Columbia University and president of Society of Ethical Culture.

(Lunch and supper may be obtained in the restaurant connected with the Friends' Meeting House, at 35 cents each.

Friday, April 27, 2 p. m., at Friends' Meeting House.

V. Topic: Racial Unity.

1. The Problem of the American Negro. Oswald Garrison Villard, editor New York Evening Post.

2. The Hebrew people not a race or a nationality, but a religious community. Rabbi Joseph Krauskopf, Philadelphia.

3. The Unity of Occidental and Oriental Races. Rev. Gilbert Reid, Lutes national Institute of China.

Discussion.

Friday, April 28, 8 p. m., at the Friends' Meeting House.

Platform meeting, Henry Wilbur presiding. Addresses on Religious Unity and Interdenominational Co-operation. Seven minute addresses by members of the following and other religious bodies: Baptist, Congregationalist, Christian, Episcopalian, Ethical Culture, Friend, German Evangelical, Independent, Jewish, Presbyterian, Universalist, Unitarian. The speakers to be announced.

Endeavoring to keep the Unity of the Spirit in the Bond of Peace.—*Eph.* IV., 3.

Transition

It is my wish that when this body dies cremation may convert it into ashes and that from some high mountain you scatter them to mingle with the star-dust. I want no form or thought of mourning. No cold decaying substance left for worms to feed upon. Let the sky become my grave. No flowers will bedeck it, yet every living bloom will be your tribute.

A grave in the blue depth of the sunlit day and amid the twinkling stars of night will seem to you but as a portal to that wondrous land where I await you. A land where the sun shines always and sunshine is the radiance of God's love.

We do not die, dear heart, for love is life.

DONALD FULLER.

A Call for Pictures

EDITOR UNITY:

If there are any of your readers who have pictures suitable for hanging on the walls of school buildings, whether these pictures are new or old, which they would like to contribute to this institution, we would be very glad to receive them. If the pictures are not framed our students can frame them in our industrial department.

Good pictures, we find, serve a very high purpose in educating our students. Pictures can be sent by mail or express, addressed to

BOOKER T. WASHINGTON,
Tuskegee Institute, Alabama

In the Cathedral of Lubeck, Germany, is the following inscription:

Thus speaketh Christ, our Lord, to us:
"Ye call me Master, and obey me not;
Ye call me Light, and seek me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not."

THE STUDY TABLE

Summer Books

From the Macmillan Company I have something really worth the while. Readers of UNITY may remember what I had to say about John Uhl, a novel now two years old, from the pen of Gustav Frenssen. It remains the one unequaled novel of the last five years, certainly unrivaled by any German novel. This author has now given us Klaus Hinrich Baas, and it is full worthy to stand beside its predecessor. It represents the upward pull of a boy stranded in early life by conditions but having a good heredity, at least on one side. The story is delightful because of its thoroughness. The long, dashing strokes of an American writer have no place here. The youngster and his life are analyzed, and into the painting comes that fine comprehension of motive and character which few writers are capable of managing. It is one of those books that will last you a long while, and I will tell you why. It is because every word weighs, and as you read you cannot afford to skip words. Most novels you read by the page, a pageful at a gulp; but a novel of this sort is full of life clear to the tips of the letters. It is a book that grows on you page by page until it becomes absorbing. Read it.

The *Hibbert Journal* is a masterful affair, and I am specially pleased with the January number for this year. "Theology and the Subconscious" is worth the cost of the magazine for a year. "The Theology of Laughter" is good; but no better than half a dozen other articles. In fact this magazine stands for just about the best sort of modern progress.

The *American Magazine* is as good as any that comes from the press, and that we say without discriminating against at least a dozen very good magazines. John Phillips, the editor and publisher, is made up in a way to control everything about him, but generally his control involves the loyalty of a splendid set of helpers. In the March number you will find a succession of tip-top articles. The *Outing Magazine* for March gives the last of my series of Country Life, which is to come out in book form immediately. I should like to have you read Dr. Woods Hutchinson's discussion of "Occupation and Exercise." There is of course plenty for those who like sporting in any of its forms.

The *Technical World Magazine* and the *Literary Digest* I class together as invaluables; one of them giving us a well edited review of the world's sayings and the other doing the same for the world's doings. Both of them are edited admirably. The *Survey* would probably come into this group, as a review of reform of all sorts—sane and accurate. It discusses social work, playgrounds, good roads, labor legislation, crime and its cure, and throws a lot of side light on our churches.

E. P. I.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company

Abraham Lincoln Centre

$2.00 PER ANNUM

SENIOR EDITOR ..... JENKIN LLOYD JONES
ASSISTANT EDITOR ..... EDITH LACKERSTEEN
DEPARTMENT EDITOR ..... MRS. WILLIAM KENT

EDITORIAL CONTRIBUTORS:

Jane Addams
James A. Blaisdell
Francis A. Christie
Joseph H. Crooker
John Faville
William C. Gannett
Fred. V. Hawley
Charles M. Henderson
Emil G. Hirsch
John Haynes Holmes
Newton Mann
Joseph Newton
E. P. Powell
Granville Ross Pike
Edwin A. Rumball
William M. Salter
Albion W. Small
Frederick Starr
Joseph Stolz
Eugene G. Updike
Fred Alban Weil
Charles W. Wendte
James H. West
R. A. White
Charles Zueblin

"Entered as Second-Class Matter, Janu ary 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do good is my Religion."

INTERNATIONAL CONFERENCE ON THE NEGRO

For some years past I have had in mind to invite here from different parts of the world—from Europe, Africa, the West Indies and North and South America—persons who are actively interested, or directly engaged as missionaries, or otherwise, in the work that is going on in Africa and elsewhere for the education and upbuilding of Negro peoples.

For this purpose it has been determined to hold at Tuskegee Institute, Alabama, Wednesday, Thursday and Friday, April 17, 18 and 19, 1912, a little more than a year from this time, an International Conference on the Negro. Such a conference as this will offer the opportunity for those engaged in any kind of service in Africa, or the countries above mentioned, to become more intimately acquainted with the work and the problems of Africa and these other countries. Such a meeting will be valuable and helpful also in so far as it will give opportunity for a general interchange of ideas in organizing and systematizing the work of education of the native peoples in Africa and elsewhere and the preparation of teachers for that work. Wider knowledge of the work that each is doing should open means of co-operation that do not now exist.

The object of calling this Conference at Tuskegee Institute is to afford an opportunity for studying the methods employed in helping the Negro people of the United States, with a view of deciding to what extent Tuskegee and Hampton methods may be applied to conditions in these countries, as well as to conditions in Arfica.

It is hoped that numbers of people representing the different governments interested in Africa and the West Indies, as well as representatives from the United States and the countries of South America, will decide to attend this Conference. Especially is it urged that missionaries and other workers in these various countries be present and take an active part in the deliberations of the Conference.

It is desirable, in any case, to have any suggestions as to what might be done to make the work of the Conference more helpful to all concerned. The names of persons who would like to be present, with whom you are acquainted, will be appreciated, and through you they are invited to be present and take part in the deliberations of the Conference.

Those who come to Tuskegee properly accredited will be welcomed and entertained as guests of the institution and will be under no expense during their stay here.

BOOKER T. WASHINGTON,
Principal Tuskegee Institute, Alabama,

ROCHESTER SOCIAL CENTERS ARE CLOSED

Rochester gave this entire country a great idea when Edward J. Ward showed its people how to use their school houses. To set up every school house as a temple of democracy was a mission able to call forth the enthusiastic consecration of the true but also the bitterest opposition of those who love not freedom and light. Rochester for a while is in the hands of these last, and on March the first its school houses were closed to the people. The clubs are searching for down-town club rooms. The young men have left the light and warmth of the school house for the street, and those who choose to remain must pay rent.

From the day that the significance of this movement was understood by the politicians, they planned and worked for its death. But a city cannot go to sleep as long as it is "kicking against the pricks." And the civic gloom which the mayor and his reactionaries have cast for the moment over the enthusiasm of the citizens who are most alive will lift and the people lift themselves to the imperishableness and omnipotence of the idea which opened the school house door to the people to come in and discuss all their ideals and realities in sincerity. In these days when it is often reported that Pittsburg and Philadelphia are "rotten to the core," it is well to pause and ask ourselves whether there is any more truth in such slurs than in the extravagant eulogy that speaks of Rochester as the most progressive city in the country.

E. A. R.

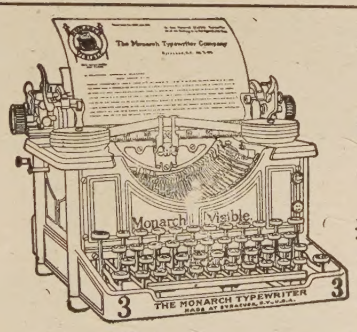
FOR EASTER GIFTS

The Faith that Makes Faithful. By W. C. Gannett and Jenkin Lloyd Jones. Silk cloth, net 75c
Paper 25c

The Dying Message of Paracelsus, with an introduction by Jenkin Lloyd Jones. In decorated envelope. Paper, net 50c

Advice to Girls. From John Ruskin, with Lenten Sermon by Jenkin Lloyd Jones. Paper, net 35c

UNITY PUBLISHING CO.
Abraham Lincoln Centre,
Chicago.



The Light Touch
MONARCH
Typewriters

is made in nine distinct models, ranging in width from 9.6 to 32.6 inches, thus covering the entire business field.

You will be interested in the special devices and special features for BILLING, CARD INDEXING AND LOOSE LEAF WORK.

Write for Descriptive Catalog.

Monthly Payments

Monarch machines may be purchased on the MONTHLY PAYMENT PLAN. A post card will bring full information.

THE MONARCH TYPEWRITER COMPANY

45 E. Randolph St., Chicago, Ill.

Sample copies of UNITY sent anywhere upon application. Subscription price $2.00 per year.

WRIGHT & COMPANY
STEAM **COAL** DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards
1047 W. Thirty-Fifth St. CHICAGO

FOR
ICE CREAM
Unexcelled in Flavor, Richness and Purity telephone Oakland 290
Frozen Arts
743 East 43rd St.

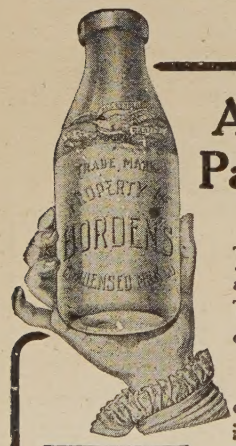
DRUGS COMPLETE STOCK BEST QUALITY
C. R. WALGREEN & CO.
Successors to W. G. Valentine
3900 Cottage Grove Ave.

Ideal Cream
For Chapped and Rough Skin
Prepared by
WILLIAM F. DATZ, PRESCRIPTION DRUGGIST
N. E. Cor. 39th St. and Vincennes Ave.

The DREXEL LAUNDRY
3909 Langley Avenue, Chicago
TELEPHONE DOUGLAS 642
BEST POSSIBLE LAUNDRY SERVICE

Bowman Dairy Company
Milk bottled in the country
Milk · Cream · Butter · Buttermilk
Do our wagons serve you?
Why not have the best?
4221-4229 State Street
Telephones at all division offices.
Evanston -- Chicago -- Oak Park

WANZER'S GERM—NO MILK
COSTS YOU NO MORE, but we spare no expense to have it delivered to you PURE
In the Milking, Bottling, and the feeding of Cows, we are particular. You get Rich, PURE MILK, in a thoroughly sterilized bottle.
SIDNEY WANZER & SONS
19 - 21 E. 30th St. Phones, Douglas 817 and 6313-6315 Kimbark Ave Hyde Park 207



Are You Particular ???

The most important article of food is milk. The most important question is its purity.

Too much care cannot be exercised in the selection of the milkman who is to supply the family with milk.

Supreme for Quality

For over half a century we have given the production, preparation and distribution of milk the most careful study.

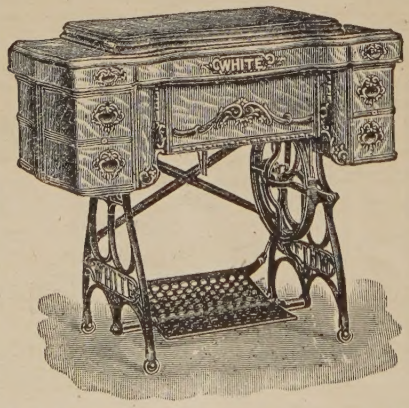
Our wagons pass your door every day.

Borden's Condensed Milk Co.
Tel. Central 4209 42 E. Madison St.

Chicago : Evanston : Oak Park : Maywood
Phones at all Branch Offices

Our No. 35

Rolled Edge Automatic Lift White



A handsome, finely finished machine, furnished with Rolled Edge Renaissance design woodwork, in quarter-sawed golden oak, fitted with automatic lift, nickel plated hand-wheel, beautiful hanging center panel, three drawers at each end of table. ball bearings, and a complete set of the latest style steel attachments.

Repairs and Parts for All Machines.

Machines Taken in Exchange.

White Sewing Machine Company
GEO. E CAUGHEY, Manager.
TELEPHONE CENTRAL 480. 105 Wabash Avenue, Chicago